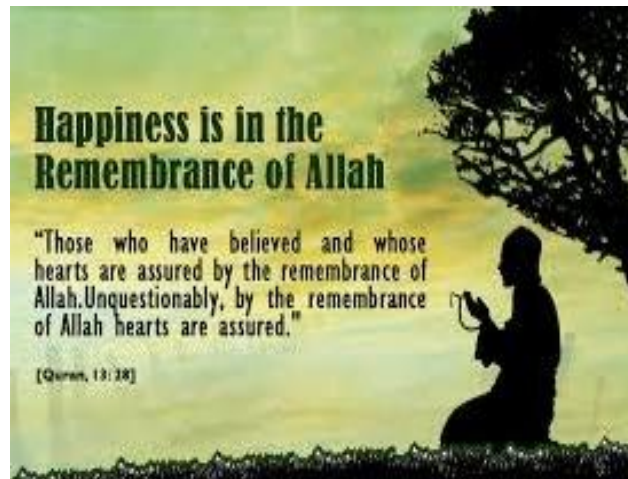




What is Happiness?

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We will first examine the concept of happiness from a secular/materialistic worldview. Then, we will attempt to explain its meaning in terms of Islam.

In a secular/materialistic worldview, happiness is a very broadly defined concept. Happiness is an emotional state manifested through feelings such as joy and enjoyment of life. While it has many different definitions, it is most commonly defined as the sum of positive emotions and life satisfaction.

Eating healthy, exercising regularly, feeling grateful for what one has, losing track of time and engaging in positive activities with losing his mind, having a goal and striving to achieve it, seeing oneself fulfilled, loving and being loved are among the primary activities and areas of fulfillment that can make one happier.

The questions "What is happiness?", "How long does it last?", "Is there sustainable happiness throughout life?", "How much are genetic factors related to our ability to experience happiness?", and "Can happiness be learned?" have been sought for many years.

In the secular/materialistic world, the dictionary definition of happiness is defined as the state of pride felt in fully and continuously achieving all longings and desires, the joy and pleasure felt when a desire or longing is fulfilled.

Happiness can have different meanings for everyone. Happiness can be achieved through elements such as being healthy, establishing social relationships, getting married, becoming wealthy, or pursuing one's passions. Furthermore, seeking truth is a path that brings happiness. These are examples of what people understand by happiness in the secular world.

Societies define happiness according to their own values (marriage, children, a house, a car, a title, etc.) and sometimes impose these definitions on individuals. These imposed desires and wishes may not align with an individual's true essence and can hinder their inner fulfillment. Therefore, individuals may face inner desires and wishes that conflict with societal expectations.

When a person begins to reflect on their actions, their life, the purpose of life, the things that happen to them, their relationships with others, and the things they pursue throughout their lives, happiness is inevitably one of the primary topics they will encounter. Therefore, many philosophers have been unable to resist exploring what happiness is, how people can achieve happiness, and happiness as a state of mind and as a value. It's safe to say that happiness, in particular, is a fundamental topic of discussion in the field of moral philosophy. In fact, we can say that happiness was the primary focus of the views put forth by philosophers in the Ancient Greek period in the field of moral philosophy, almost universally. Living a good life and being morally upright are related to happiness, which they see as the fundamental purpose of human life. However, both in Ancient Greece and throughout the history of philosophy, philosophers have developed quite different perspectives on what happiness is.

When we ask people what they understand by happiness in general, we see that most of them associate happiness with pleasure. Humans have physical needs or desires, and when these needs are satisfied, pleasure follows. Undoubtedly, this type of satisfaction is quite short-lived. Can we consider such satisfaction, no matter how intense, to be happiness? It is fleeting but intense pleasure, perhaps even pleasure followed by pain. Physical pleasures, no matter how intense, are fleeting, and the physical need or desire whose satisfaction leads to pleasure will eventually regenerate itself. Physical need or desire will lead to pleasure, and pleasure or physical satisfaction will in turn lead to physical need or desire. Thus, this circular process continues without any ultimate or ultimate satisfaction, and ultimately, a person wastes their life in this circular game of desire and pleasure.

From the perspective of philosophers, the fundamental purpose of life is happiness, but these philosophers differ on how happiness can be achieved and what they understand by it. Whether reduced to quantitative or qualitative pleasure, happiness is considered a state of well-being that we can attain as a result of the actions we take to fulfill ourselves. Some philosophers also consider happiness to be a state of well-being that permeates life.

Happiness is a long-term state of well-being, peace, and satisfaction with our lives. Everyone constantly seeks this. Whenever we experience it even a little, we want it to last forever.

Pleasure is often confused with happiness. We often think that eating good food, wearing expensive clothes, and having fun will make us happy. However, this somehow proves ineffective. We also think that if we satisfy all our own needs and desires, we will be happy. But in reality, being self-absorbed can lead to loneliness and depression.

Sometimes being alone with our feelings and thoughts can be distressing. So we try to distract ourselves with music, video games, food, sex, and work. But this doesn't actually connect us with others or provide a sense of true happiness.

We often turn to social media, eager to be happy and connected. We might experience momentary pleasure from a like on our social media posts or a message from a friend. But this only leaves us wanting more. We constantly check our phones, anxiously awaiting our next "dose." Yet, no matter how many likes and messages we receive, we somehow feel less connected to others.

Some believe that humans are social animals. Therefore, we can only thrive when connected to others. Therefore, the fundamental qualities we need to cultivate to live a happy life are kindness, caring, and compassion for others.

Some believe that constructive behavior is the primary driver of long-term happiness. This means refraining from acting, speaking, or thinking under the influence of disturbing emotions such as lust, addiction, greed, repulsion, anger, naivety, and so on, without considering the long-term impact of our behavior on ourselves and others. Destructive behaviors, the root cause of unhappiness, are not refraining from these kinds of behaviors, but rather engaging in them. For example, in the case of longing, we exaggerate the positive qualities of an object we see in a store, disregarding the legal consequences and attempting to obtain

it illicitly. In the case of anger, we exaggerate the negative qualities of a statement made by our partner, disregarding its potential impact on our relationship, and yell at them and use cruel language.

Acting to avoid being influenced by disturbing emotions fosters the habit of avoiding such influences in the future. As a result, even if a disturbing emotion arises in the future, we don't act based on it; thus, the power of the disturbing emotion eventually weakens, making it nearly impossible for it to resurface. On the other hand, the more we act on disturbing emotions, the more likely they are to resurface in the future, and the stronger they can become.

Even if we develop the habit of avoiding acting under the influence of disturbing emotions and thus the potential to experience objects and thoughts with happiness, certain conditions still need to be met for this potential to mature into an experience of happiness. As we have seen, the object of our experience does not necessarily determine whether we experience it with happiness or unhappiness. Rather, experiencing an object with happiness depends on our attitude of accepting the essential reality of what it is, regardless of the object in question. Therefore, regardless of the object we see, hear, smell, taste, physically sense, or think about, our attitude or state of mind is critical to whether we feel happy or unhappy in that moment.

For all of this, secular people consider happiness to be a complex and multidimensional concept that occupies an important place in human life. For humans, happiness is experienced as a physiological experience on the one hand, and an emotional state on the other. Therefore, understanding happiness requires considering both biological and psychological perspectives.

From a physiological perspective, happiness is closely linked to hormones. Hormones produced in the brain, such as dopamine, serotonin, and endorphins, play a significant role in creating a sense of happiness. For example, dopamine is often linked to reward and motivation. Dopamine is released when a person achieves something they want or engages in an activity they enjoy, increasing feelings of happiness. Serotonin, on the other hand, regulates mood and promotes a general sense of well-being. Endorphins, on the other hand, reduce pain, support stress management, and increase feelings of happiness following activities we enjoy.

From an emotional perspective, happiness is based on a person's internal experiences and emotional state. Happiness encompasses emotional states such as feeling good, finding inner peace, experiencing pleasure, and feeling loved. These emotional experiences are shaped by a person's relationship with the external world, their self-perception, and the meaning they ascribe to their life. Building good relationships, spending time with activities we enjoy, and valuing ourselves are among the factors that increase happiness.

Happiness is also related to mental processes. Mental habits such as positive thinking, gratitude practices, acceptance, and focusing on positive goals can increase happiness. Developing stress-coping skills can increase problem-solving skills. Thinking and establishing healthy relationships are among the factors that support happiness.

Therefore, happiness should be examined from both biological and psychological perspectives. Physiologically, it is related to the secretion of hormones and the emergence of physiological responses. Emotionally, it is associated with emotional experiences such as inner peace, joy, and feelings of love. These two aspects interact, and it is important to examine both perspectives to understand happiness.

While all the explanations above have some truth in defining happiness, they fall short of fully and completely explaining what happiness truly is. The reason for this is simple. Secular people view human life solely in material terms, and all their goals are aimed at achieving material fulfillment. However, human life is not merely material. Humanity also has a spiritual dimension. When a person's material and spiritual aspects are considered together, happiness can be fully defined. Therefore, the explanations above by secularists are never completely accurate.

Only Islam provides a complete and absolute explanation for this matter. Islam is the final religion revealed by God Almighty for humanity. It has fully explained the nature of the human being. He has laid out the conditions for happiness and a contented heart. These truths are expressed both in the verses of the Quran and in the Sunnah of our Prophet (peace be upon him). According to Islam, a person's happiness means having a contented heart and soul. Because someone whose heart is not content, that is, whose heart is not satisfied, cannot fully enjoy anything. The pleasures gained by satisfying carnal desires are temporary. After

a while, a person returns to their previous state. They search for a way to satisfy their ego again. However, during this process, their heart and soul are never satisfied. The only way for the heart to find contentment is through the remembrance of God. This is expressed in the following verse:

"Those who have believed and whose hearts are tranquilized by the remembrance of God. Yes, know that hearts are tranquilized only by the remembrance of God." (Ra'd, 13/28)

In this case, the right thing to do is to strive to maintain a constant state of remembrance of God. This is possible by performing the acts of worship commanded by God and recommended by our Prophet.

The Understanding of Happiness in Islam

Islam is a divine system sent by God Almighty to enable people to achieve happiness in this world and the hereafter. The fundamental goal of this religion's commands and prohibitions is human happiness. The goal is for people to attain true happiness both in this world and the hereafter. These commands and prohibitions seek the best of humanity and goodness. Because God Almighty knows best how He created humanity and what its needs are.

In such a divine system, people will undoubtedly be happy as long as they adhere to these rules. However, if they act contrary to this, they will forever be unable to attain the happiness and inner peace they desire. Muslims know that true happiness lies in the hereafter and live accordingly. Therefore, at the crossroads between this world and the hereafter, Muslims choose the hereafter and prepare themselves even more for it.

The Quran describes worldly life as follows:

"The life of this world is nothing but play and amusement. Indeed, the home of the Hereafter is better for those who have piety. Will you not use your intellect?" (Al-An'am, 6/32)

An analogy is also made in the Quran regarding the temporary beauties of this world:

"This is the parable of the life of this world: With the water We send down from the sky, there grows crops and plants for food for both humans and livestock. Until, when the earth is adorned with all its beauty and its inhabitants think themselves capable of it, Our command comes to it by night or by day. It is destroyed, as if nothing had existed yesterday. Thus do We explain Our signs for people who reflect." (Yunus, 10/24)

And in another verse, it is stated:

"(O Messenger), give them an example of the state of this worldly life: The life of this world is like a rain We send down from the sky, with which the plants of the earth are mixed, and it becomes as crumbs of dung. The winds scatter it, Allah has power over all things. Wealth and children are the adornments of this worldly life. But the good deeds that remain are better in the sight of your Lord in reward and better in hope." (Kahf, 18/45,46)

According to Islam, this worldly life is nothing but temporary enjoyment. The life of the Hereafter is a place of final determination. In other words, this worldly life is not a place where eternal pleasure and happiness can be realized. Those who seek eternal happiness in this world are on the wrong path. (Mu'min, 40/39)

"The disbelievers will be told on the Day they will be presented to the Fire: 'You have enjoyed all your pleasures in the worldly life and enjoyed yourself therein. Today you will be recompensed with the punishment of humiliation. You were arrogant on earth without cause and you were going astray.'" (Al-Ahkaf, 46/20).

The Quran states that the life of this world is for the people a temporary place of stay as follows:

"Know that the life of this world is nothing but play, amusement, adornment, and boasting among yourselves, and a rivalry in increasing wealth and children. It is like rain, the grass of which grows and pleases the sowers, then withers, and you see it turning yellow, then becomes chaff. But in the Hereafter there is a severe punishment, forgiveness from God, and consent. The life of this world is nothing but a deceptive pleasure." (Hadid, 57/20)

However, despite all these warnings, people prefer this worldly life, deceived by its fleeting beauties, and seek happiness in this world. Their way of thinking is expressed in the Quran as follows:

"They say, 'There is no life except this worldly life, and we will never be resurrected.'" (Al-An'am, 6/29)

For them, there is only the pleasure of their days in this world. After this worldly life, there is neither joy, nor torment, nor suffering. They will only realize their mistake after death. This is because they do not believe that this worldly life is a place of testing for people, nor that they will one day be held accountable for their deeds. However, verses in the Quran reveal that this worldly life was not created in vain and that people are accountable for their actions.

Muslims do not seek happiness in this world, because they are aware of the purpose of this worldly life. Their true goal is happiness in the hereafter. They evaluate this world according to the hadith of the Prophet (peace be upon him):

"The goods of this world, compared to the Hereafter, are like the benefit one of you gets by dipping his finger into the sea and then pulling it out."

In another hadith: *"How can this world bring pleasure to a believer? For it is like a place of hardship and strandedness for a Muslim."*

Another hadith describes the true nature and direction of the world as follows:

"The world is a place of hardship; there is no comfort in it."

It is understood from this that worldly life is temporary and has nothing to be loved about. People should direct themselves to deeds that will lead them to the happiness of the afterlife.

When evaluating their days in this world, a Muslim will generally adopt an attitude focused on the afterlife. They base their choices on the sublime values they will be given in the afterlife.

The Deceptiveness of Worldly Life

Every person desires to benefit from and possess worldly blessings. The desire and desire to utilize what they have, to live their lives under the most favorable conditions, and leave something for those who come after them leads people to become greedy for worldly possessions. Whereas all wealth, property, and everything belongs to God.

"To God belongs the dominion of the heavens and the earth and everything in them. God has power over all things." (Maidah, 5/120).

In the Quran, God Almighty commands the Messenger of God to say:

"O God, the Owner of the Sovereignty! You bestow sovereignty to whomever You will and You take sovereignty from whomever You will. You honor whomever You will and You humiliate whomever You will. All that is good lies in Your hands. You have power over all things." (Ali Imran, 3/26)

These verses reveal that all the worldly possessions belong to God. He distributes them among people as He wills.

"God has favored some of you over others in provision. And those who have been given abundant provision do not give their sustenance to those whom their right hands possess, that they may be equal in it. So do they deny the favor of God?" (Nahl, 16/71)

This constitutes the foundation of harmony and order in the world. Thus, the diverse and varying characteristics of people, both in nature and material resources, allow them to become closely connected through mutual support. The wealthy care for the poor. The needy establish a connection with those who can help them by revealing their situation to those who can. In this way, balance is achieved in worldly happiness.

Humankind has constantly sought and continues to seek ways to find happiness. This continues to be the case from a single individual to the multitude of people who fill the world. However, they often experience the distress of not finding what they hope for. This situation stems from the desire and longing to be content with what they expect, not what they always find.

All paths to happiness sought outside the life plan recommended by Islam will always fail. Empty hearts, detached from faith, spirituality, sacred values, and sublime values, will never achieve results, no matter how much material comfort and fulfillment is attempted. It must be understood that humans have not only a stomach but also a heart.

The Prophet Muhammad (peace be upon him) expressed the fact that humanity knows no bounds in material matters with the following hadith:

"Two addicts are never satisfied: (One) the one who seeks knowledge. And (the other) the one who desires worldly goods."

This hadith aims to draw people's attention to this point and liberate them from material bondage.

The principles of happiness founded on worldly blessings, material gain, and fleeting pleasures are doomed to collapse and vanish in the shortest possible time. A stray bullet, an untimely crisis, an incurable illness, an invisible accident, a sudden fire, or a flood sweeps away all hopes of those who live their lives aiming for worldly blessings.

When we look around us today, we see that none of those who try to evaluate life from this perspective are satisfied with the resources they have. This undoubtedly stems from a flawed approach to evaluation. Placing excessive emphasis on this world and assuming that material things are everything constitutes the basis of this flawed evaluation.

The Insatiability of the Self

Humans are precious beings created by God Almighty, composed of a soul and a body (Al-Isra, 17/70). The feeling of self-interest is present in every human being. Prioritizing one's own interests over those of others is latent in the human ego. This passion often leads people to deviate from their normal behavior. This passion dazzles people, fuels their ambitions and desires, and is deceived by the fleeting beauties of this world, making the mistake of seeking happiness in this world throughout their lives. There is no end to human desires and wishes. The Prophet (peace be upon him) issued a crucial warning to people on this matter when he said, *"Two desires are never satisfied: the one who seeks knowledge and the other who desires worldly goods."*

With the fulfillment of every desire and wish, a new desire and wish preoccupies a person. From the smallest to the largest, these desires occupy a person's entire life. They prevent them from preparing for the Hereafter. They are particularly crushed by weak wills, causing a lifetime's worth of capital to be squandered.

The ego, one of the greatest opponents of a person's happiness and peace, and its boundless desires and wishes, if left unchecked, cause great disasters and

tragedies in this world and prepare for severe torment in the Hereafter. A large portion of the world's wars are the result of people's desire to satisfy their greed. This is because a large portion of people consider it permissible, even if unjust, to resort to any means necessary to obtain worldly goods. As in other world wars, It is already clear that World War III will break out for this reason.

People who believe that happiness lies solely in material things and adopt this as their philosophy of life often become pessimistic and despondent when they fail to attain the material goods they desire, leading sad lives.

Young and middle-aged individuals, those from modest families, who are captivated by those living unusual and luxurious lives, and who lack any trace of religion's understanding of happiness or Islam's true view of life, are unable to resist the self-deception and the urging of their egos to stray from the ordinary, and either end their lives by their own hand or lose much of their true self.

However, if these people had been informed that material happiness is fleeting and that true happiness and peace, unending joy, lie in the happiness of tomorrow's afterlife, perhaps the outcome would not have been so dire.

For those who believe in Islam and are sincerely devoted to it, fundamental happiness is achieved by considering the sublime values promised in the afterlife. The Quran states:

“Those who believe and do righteous deeds—they are the people of Paradise, and they will stay therein forever.” (Araf, 7/48)

The difficult moments, difficult conditions, and various sufferings in this world will be rewarded with beautiful things and happy days in the Hereafter. Pointing to this, the Prophet Muhammad said:

“Paradise is surrounded by what the soul does not desire, and Hell is surrounded by what it loves.”

Those who abandon the desires of the soul and submit to Divine Will will certainly receive the most beautiful rewards for their worldly thoughts, feelings, and actions in the Hereafter. Indeed, a sacred hadith states:

"I have prepared for My righteous servants a blessing that no eye has seen, no ear has heard, and no human being has even imagined, and that blessing is beyond what you know."

The Prophet Muhammad (peace be upon him) is undoubtedly the most prominent example of a happy person. For despite having every means available, he never in his life cared for the pleasures and happiness of this world. He neither ate or drank to his fill nor gave excessive importance to this world. Therefore, he said:

"What is this world to me? My interest in this world is like that of a traveler coming from a road, resting under a tree, and then leaving it."

The Prophet (peace be upon him) warned people about attaining true happiness:

"Let one of you look to those below him in wealth and creation, not to those above him."

Acting contrary to this principle will only make humanity pessimistic and despondent. Indeed, it does. Not a day goes by without countless lives being lost in the pursuit of happiness, in our country and around the world. Those who fail to find what they hope for, who are dissatisfied with what they have achieved, who become saddened, bored, resentful, heartbroken, and resentful of life, are always the victims of remaining detached from spiritual feelings and sublime values.

Furthermore, materialism is constantly advertised in the daily press and television, forcing people to seek a materialistic life. Various companies engage in propaganda in unimaginable ways and methods to sell the various foodstuffs and clothing they produce. These propaganda tools, which appeal to the senses most affecting us, such as the eyes and ears, and which stimulate people's weaknesses and caprices, are enslaving a significant portion of people to materialism and alienating them from spirituality. Millions of people, rapidly disconnecting from religion and spiritual values, will one day realize that they have not taken even a single step forward on the path to happiness they have dedicated their lives to. Knowing and understanding that it is they who condemn themselves to this painful fate, yet ignoring it, only intensifies their suffering.

We are living in a life from which there is no return. Spending a lifetime's worth of capital seeking and finding happiness solely through material means, detached from religion, faith, spirituality, sacred feelings, and values, is nothing but a source of suffering for a thinking person.

However, if these people had been informed from the outset that true happiness can be derived not from material things, but from spiritual and sacred values, this dire outcome would not have emerged today. (Taner Cücü, The Principle of Happiness in Islam)

Views of Some Islamic Scholars on Happiness

- Prof. Dr. Naqib al-Attas, in his article, “The Meaning and Experience of Happiness in Islam,” writes the following:

“Regarding the relationship between happiness and the self, which we say is something related to knowledge and good character, Islam posits that the place of knowledge within a person is a spiritual quality, with various references in the Quran, such as the heart, soul, intellect, and spirit. The place of knowledge is referred to by many names due to its incidental modes and circumstances. Therefore, when used in relation to reason and comprehension, it is referred to as “mind”; when referred to as a reality governing the body, it is referred to as “nafs”; when referring to intuitive illumination, it is referred to as “heart”; and when returning to the realm of abstract entities, it is referred to as “ruh”. Indeed, knowledge constantly reveals itself in all these modes. Each of these four terms used in relation to humanity carries two meanings; one refers to the human body, the other to the self.

Humans have a dual nature: The body represents the animal side, and the soul represents the rational side. The first represents the aspect that originates in human behaviors that warrant condemnation. These physical or animal qualities, while beneficial in some ways, conflict with human intellectual powers. Attributing condemnable matters to human animal powers and abilities, which are part of the physical makeup, should not be confused with a tendency opposed to Islamic teachings, namely, the disparagement of the human body. Human beings were created in the best form, but without true faith and righteous deeds, a person can become worse than the lowest of the low, the savage. The great jihad mentioned by the Prophet Muhammad (peace be upon him) is against these animalistic powers that do not benefit man, for they are his internal enemies. The second meaning demonstrates the reality and essence of man. This meaning is indicated by the famous hadith of the Prophet (peace be

upon him): *"He who knows himself knows his Lord."* The reality or essence of a person is what is revealed when one says "I," and this is also the locus of knowledge. When the "I" inclines towards the right path—that is, towards what is good and right in harmony with its nature—a divine peace (sakinah) descends upon it, and divine blessings successively penetrate it until it finds tranquility in the remembrance of God, settles in His divinity, and ascends to the highest levels of the angelic realm. The Quran describes this stage of the soul as the nafs al-mutmainnah (inner peace).

The capacities or powers of the soul are like armies engaged in a fierce battle, one victory at a time, the other at other times. Sometimes the soul is drawn to its intellectual powers and encounters its rational nature, which prompts it to reaffirm its loyalty to God; at other times, its animal powers drag it to the lowest reaches of its wild nature. This instability in the soul's structure indicates a state in which the soul constantly criticizes itself, and it is called the "nafs-i levvame" (self-perpetuating being). At this stage, the soul engages in its most serious struggle with animal powers. Through knowledge, moral perfection, and righteous deeds, it is possible for a person to attain an angelic nature, and after reaching such a level, except for their external appearance, they no longer possess an animalistic nature like other humans. However, if, on the other hand, they fall below the depths to which their savage nature leads them and become constantly enslaved by this state, they are deprived of the essence destined for humanity and become an entity whose external appearance alone evokes humanity. At this stage, the soul constantly invites evil: the self-commanding soul (nafs-i ammara bi's-su')."

- Ibn Arabi, on page 151 of Volume 2 of his book Futuhat-i Meccan, writes the following about happiness:

"Allah says: 'We showed him the paths, that is, We made clear to him the path of happiness and misery. Then he says, 'He will either be grateful or reject it.'" (Insan, 76/3) This also returns to the person responsible. Because just as intending good produces good, intending evil produces evil. Therefore, whatever befalls a person, good or bad, comes from the place. Allah Almighty says: *"It is upon Allah to show the way."* (Nahl, 16/9) In other words, He has made this obligatory upon Himself. God is effectively saying, "What is necessary for the rank of God is to

make clear to you the path to your happiness, and indeed, I have done so. For you can only learn the path to happiness through My explanation and guidance.”

The reason for this is that: Just as there are paths to happiness for servants in Divine Knowledge, misery actually consists of straying from the path of happiness. The path of happiness, however, means believing in God and what comes from God, which we are obligated to believe in. Since the world is unaware of how that path is determined in God's knowledge, it is up to God, as the Speech, to inform us of it. Therefore, a prophet is necessary. God says, *“We are not to punish until We send a messenger”* (Isra, 17/15). We cannot make anything obligatory upon God except what He has made obligatory upon Him. God has made it obligatory upon Him to inform us of the path to happiness in the verse, *“It is upon God to show the way”* (Nahl, 16/9). In this context, another verse is, *“It is upon us to help the believers”* (Ar-Rum, 30/47), *“Your Lord has taken it upon Himself to be merciful.”* (An'am, 6/54), and similar verses.

In reality, God has made this obligatory not for Himself, but for the sake of proportion. Because God is exempt from being obligatory upon anything due to the definition of obligatory Sharia. On the other hand, divine knowledge, having determined the path to our happiness in eternity, emerged in the most learned manner, since knowledge, as knowledge, does not carry the function of conveying, and conveying stems from the nature of speech, to inform the servants of the path determined by knowledge to bring happiness. Thus, the divine speech, as the interpreter of divine knowledge, explained what knowledge has determined in this matter. Therefore, the obligation is a matter of proportion. For God's attributes are different proportions. This is the case with will, power, and other similar divine proportions.”

- Raghīb al-Isfahānī writes the following in his book "The Attainment of Happiness":

“O virtuous person, know that Salvation and Victory are truly Distinguished Honors, and Happiness, prepared for those who attain human virtue and purify their souls from evil. Indeed, God Almighty says in the Holy Quran: *“He who purifies his soul has certainly attained salvation and victory.”* (Shams, 91/9) These

superior honors and honors are not two thick glasses filled with milk mixed with water, which will soon deteriorate and become filthy and impure.

Do not let the distance you are traveling be a burden to you. Nor should the adornment of his house, or the lifestyle and behavior of someone you find pleasing, deter you from this journey. If you disregard this and abandon these deceptive adornments, you will be leaving her both her adornment and her clothing. For "There is no village beyond Abadan." More accurately, you will see such a selfish person, so greedy for wealth, enslaved only by stones, or earth, or flocks, or women.

The Prophet (peace and blessings be upon him) criticized such people and said of them:

"He who is enslaved by gold and silver is doomed. Let him fall headlong and be in despair. Let him not receive help to remove a thorn from one of his limbs (i.e., when he is afflicted with a thorn)."

O virtuous person, you must be very careful to protect yourself from the dangers of passion. For you are now in the prime of your youth, at a time when its branches are very tender.

Know that God Almighty bestows upon a person good character and a beautiful appearance, and He also decrees for him a teacher who will raise and nurture him in the best way. Similarly, if God Almighty supports him with His help after he reaches puberty and protects him from all kinds of illnesses, this person, possessing determination and diligence, has the potential to become a perfect human being. It would be wrong for him to consent to becoming just another animal when he has been granted such an opportunity. Similarly, it would be wrong for him to consent to remaining a human (animal) when he has the opportunity to become an angel (in human form). Such a person should not remain in the position of an angel, even though it is possible for him to be elevated to the rank of a king and be rewarded with the seat of truthfulness, in the presence of God Almighty, and with His good pleasure, even the angels serve him.

Indeed, God Almighty says in the Holy Quran:

“Angels will come to those believers from every gate of Paradise and say: Peace be upon you! What a wonderful reward for this worldly home!” (Rad, 13/23,24)

May Allah Almighty enable us to attain this happiness and not make us among the lazy ones described in the verse in the Holy Quran:

“O Messenger! If it had been a near (worldly) gain or a simple journey, they would have followed you. But the journey with hardship seemed too far for them.” (At-Tawbah, 9/42).

We hope that Allah Almighty lets us to be believers as described in the following verses:

“Allah Almighty sends down tranquility (patience and steadfastness) into the hearts of the believers so that they may increase their faith with ever-increasing faith.” (Al-Fath 48/4)

“The believers are those in whose hearts, He has written faith and supported them with a spirit from Himself.” (Al-Mujadalah 58/22)

Conclusion

Unhappiness is a state of discord, a state of restlessness, a state of chaos, a state of conflict. What would happen to this person's inner world? There would be an uninterrupted war between the soul and the spirit. Both the soul and the spirit would fiercely attack the mind, saying, “Let my will be fulfilled.” The desires of one would inevitably contradict the other. Why? Because the sins of the soul are designed by God Almighty to defy all of God's commands and to resist doing what He commands. All the qualities of the soul will always want to fulfill all of God's commands and will never want to do or commit the actions He has forbidden.

You see, two diametrically opposed institutions, the soul and the self, have been placed within you by God Almighty, establishing a balance. But that balance will constantly create conflict within you, a constant conflict that will constantly erupt, making you restless. So, do you see? Your inner world is restless and unhappy. If there is no religion, if you have not sought to attain God, then you are alone with Satan, and your soul and your nafs will be in constant war within you. They will constantly strive to overthrow each other, and Satan will inevitably

aid your nafs. But because you do not fulfill God's commands, you will not receive help from God.

Therefore, for atheists, there is no such thing as asking God for help under normal circumstances. But my dear brothers and sisters, if you have atheist friends, remember that if they are in mortal danger, they will inevitably begin to pray to God. That atheist, that person who does not believe in God, when faced with the danger of death, realizes at that point that He is the only power that can save them.

Happiness is achieved through religion. Without religion, there is no happiness. Islam is the sole religion of the universe. No other religion is valid. Therefore, Islam is the symbol of happiness. Happiness is experienced through Islam, and only through Islam.

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For Comments and Criticisms: oryanmh@gmail.com

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